

The Baptist Record.

"THY KINGDOM COME"

OLD SERIES, VOL. XXXVIII

JACKSON, MISSISSIPPI, APRIL 20, 1916

NEW SERIES, VOL. XVIII, NO. 16

Herbert Haywood, formerly in Mississippi, has resigned at Ft. Sumner, N. M.

The Northern Baptist Board of Education has placed a man in Columbia University to look after the religious interests of Baptist students.

J. E. Wills and wife and James Edward, Jr., are expected in Mississippi this month. The two former were a while missionaries in Shanghai, China.

The meeting at Summit in which Pastor Flowers was assisted by Rev. Bryan Simmons, resulted in fifteen additions to the church and the edification of believers.

In fifteen years the number of protestants in San Francisco has decreased from 13,311 to 12,741. They need a campaign by Home Mission evangelists.

A disciple school for preachers in Kentucky has decided not to give aid to preacher students who use tobacco. This resolution was adopted by the Board of Ministerial Education in Mississippi College many years ago. It ought to be true of all schools.

Dr. M. O. Patterson rejoices in the Lord's favor at Fayette. They have only one Sunday's service in the month. Two months ago one was received for baptism; one month ago three, and last Sunday eight. This is attributed to the earnest and believing prayer of six women.

A puzzle picture: To find the "Missions" in the "Gospel Mission" program. Puzzle picture number two: To find the "Christian" or "science" in Mrs. Eddy's book. If this is too hard for you, try your hand on an easy one like this: To find the light in a Russellite sermon.

It is a surprise to learn from the Watchman-Examiner that more money is being expended on a student for theological education than for any other kind, and that in thirty-four years the cost per capita for elementary education had increased from \$1.50 to \$5.37 in the United States and that it is still rising.

It is said that up to 1900 no tobacco was used in China. Now that poor country is spending twice as much money for tobacco as for opium. If Southern Baptists spent as much money to give the gospel to China as they spend on tobacco, that country would soon be evangelized. The Lord hasten the day when the filth of Zion shall be washed away!

The Westminster Male Quartet brought the gospel in song in four selections to the noon prayer meeting of the Central Baptist church, Memphis, last Tuesday. One hundred and forty-two people were present and a very enjoyable time was had. After the service lunch was given to forty unemployed men. Pastor Cox spoke Sunday on "The Power of the Press." He is well qualified to speak on this subject.

We have recently been dropping from our list some subscribers who have failed to pay what is due the paper for a long time, and will have to do this with others. We always mark on the books how much they are due and we have an idea that in the day of judgment, when the books are open these items will in some way have to be accounted for. One brother at least saw what was said in the Record recently about other people "holding our own," and sent in what was due. Yet there is room.

MISSION CALENDAR.

Home Missions.

Received to April 1 \$7,307.33
Received to April 15 2,666.48

Total \$9,973.81
Apportionment \$25,000.00
Yet to be raised 15,026.19

Foreign Missions.

Received to April 1 \$15,447.96
Received to April 15 3,350.49

Total \$18,798.45
Apportionment \$35,000.00
Yet to be raised 16,201.55

Total yet to be raised \$31,227.74
The books close May 1st.

WE CAN IF WE WILL!

Between April 14th and midnight, Monday, May 1, we must raise \$430,552.00 for foreign missions, to pay the old debt, and to meet the expenses of the year. That is \$155,348.00 more than was raised last year. Can we raise it? Yes, if Southern Baptists realize that to do it means victory, and what such a victory will mean at this time.

Why Is It So Important?

Because the debt is discouraging, expensive and it has stood too long already.

Because the world situation is giving us big tasks to do, offering us large opportunities, and Providential tokens urge us forward.

Because a fine company of new missionaries are waiting to be sent as soon as all debts are paid.

Because needy fields and overworked missionaries make insistent appeals for these new workers.

Because the growth of the work abroad has already gone beyond the increase of the gifts at home.

Because we must conserve what we have already accomplished.

Because we must keep up with the blessing of God on the growing work if we would be blessed richly.

Because in other respects we will have a glorious report for the convention, and joy in it should not be marred by debt.

Because we can do it, and what we can do, we ought to do.

How Can It Be Done?

By prayer and courage on the part of all who lead, whether it be companies of tens or thousands.

By such sacrificial giving on the part of all as has already been practiced by some.

By throwing ourselves into this decisive campaign with the determination, enthusiasm and abandon of those who reckon only on victory.

Therefore, brethren and sisters in Christ, throughout the Southland, join us in a confident effort to achieve this victory. In itself it is worth the cost, and such an achievement will set our foreign mission work forward at a most crucial hour, and react in inspiration upon all our people for all their tasks. Hoping for victory, we hold the books open until midnight, Monday, May 1.

J. F. LOVE, Cor. Secretary.

Little Barbara, age four: Pleathe path me the moletheeth; all that I had ith dwied up.

Pastor Lane reports overflowing congregations at East McComb in the meeting, R. H. Purser preaching. Forty additions the first week and the meeting still in progress.

The story is going the rounds that German Baptists in this country are universally subscribers to their denominational paper and give an average of \$15.41 a member. Here is a hint to those who are working at the enlistment problem.

From Judge Kent we learn that the meeting at Forest is stirring the community and saving many people. It is being conducted by Home Board Evangelist T. O. Reese and Singer W. B. Scofield. Pastor Thompson will report later as the meeting continues another week.

A Roman Catholic dignitary in New York City is authority for the statement that while the Catholic population is only twenty-five per cent, they furnish sixty per cent of the youthful delinquents and criminals; the Jews, thirty per cent, and the other faiths, ten per cent. By their fruits ye shall know them.

Dr. B. L. Lockett, preacher and medical missionary to Africa, reports safe in Africa, by a ship carrying twenty missionaries, the largest number that ever went to Africa on one ship. The Appam was captured by the Germans while near them, but the Lord kept these missionaries safe.

Prof. C. D. Johnson, of Clarke College, has been elected to the chair of English in Ouachita College (Baptist) in Arkansas, and has accepted. He will spend the summer in special study at Johns Hopkins University. We regret to lose him and his accomplished wife (nee Miss Claude Eager) from Mississippi, and wish for them great joy in their work in the new State.

A lady of ample proportions and really stout had kneeled with many others at the earnest request of the preacher to join in a special prayer for peace in Europe. She engaged heartily in the prayer for a good while, but the preacher tarried till the lady was to uncomfortable for further endurance. She rose with the vengful remark: "Whew! They'll have to fight it out."

To save the young Indians who return after college attendance to their homes in the west from degenerating into barbarism, an organization has been formed called "Returned Students' Organizations." Better see what sort of schools they go to. Schools are the offspring of Christianity, and the school that does not turn out men and women better Christians than when they entered, needs doctoring or disbanding.

We are glad to have begin this week the advertisement of Blue Mountain College and the Blue Mountain State Summer Normal. Blue Mountain has always had its share of eminent men and women in its faculty. Many of our readers have read with pleasure the contributions of Prof. P. H. Lowrey, Blue Mountain's instructor on English literature, in the popular magazines. He bids fair to equal his father, the famous Prof. Booth Lowrey, as a celebrity. The State Summer Normal begins May 23rd and continues for six weeks this year instead of four as formerly.

READY TO HELP.

We have felt the depressing financial conditions which have prevailed throughout the South because of the war in Europe. We have never made a more earnest campaign for home and foreign missions than we are now conducting. It will be necessary to wage a ceaseless war until the last moment, if our apportionment is met. Nevertheless, the work done by our Home and Foreign Boards has been so blessed of the Lord and opportunities before them for enlarged work are so imperative that Kentucky Baptists have already decided to make a very perceptible increase in their apportionment for the year to come. We confidently believe that Southern Baptists by united, prayerful effort can send our boards to the convention at Asheville, reporting "no debt." This would be glorious news and would hearten our boards to lay their plans for the incoming year on a broader scale.

We urge the Baptists of your State to unite with us in one insistent effort, by sacrificial love-gifts, to meet our every obligation to home and foreign missions.

W. D. POWELL.

Louisville, Ky.

HEART-TALKS ON CHURCH FINANCES.

R. S. Gavin.

No. 12.

MONEY-GETTING METHODS THAT DISHONOR GOD.

A lady on her way to the cow-lot to milk her cow, dropped her purse, which contained five twenty-dollar bills, a ten, a five, three ones, and a silver quarter. An hour later she missed her money; and a thorough search revealed the quarter, which showed signs of having been well chewed. A young helper in the lot had a very guilty look, and a veterinary surgeon was summoned. After a half-hour's operation, the entire roll of bills was found, all snugly packed back in the "critter's" stomach.

Many of the methods by which money is gotten for God's cause reminds one very much of an operation like that. It gets the money—the method does. But the plan is a veritable operation—and it often makes its victim very sick—and sometimes very sore.

And just at this point it must be insisted that this matter of financing the kingdom is a man's job. We all respect our women, and admire with all our heart the noble work they have done, and are now doing. What would our churches be and do without them?

He who would speak disparagingly of them or what they have done and are now doing, is a veritable ingrate. But for all that, it must be acknowledged that the inadequacy of church finances today is, and has been in all the past, the fault of our men. The trifling, bungling way they have gone about the financing of the kingdom of our Lord and His Christ has effeminized the church in the estimation of the world to the point of incalculable harm. Of course, it is no fault of our women. But the men have just shown themselves so worthless and incompetent in the management of the Lord's business that the women have had to throw themselves into the breach to save the churches from decadence and disrepute.

The question is asked, "What about suppers, church festivals, entertainments, bazaars, 'ba-zoos,' and every other sort of 'zoo' imaginable, for the benefit of the churches?"

Well, the writer has always tried to be a conservative on this proposition. He is not as much opposed to them as some others; nor does he appear to be as much in favor of them as do some others. Still, every church festival, of whatever character, if its object is to raise money for God, is a reflection on the manhood of every man in that church, as well as every man who ought to be in it; and while it may succeed in filling the church's treasury with funds with which to carry on God's work, still the method

itself dishonors the very God in whose name and for the sake of whose kingdom the money is being raised.

Next to these purely worldly methods of raising money for God are all the high-pressure methods. Many of them are unique—and all of them dishonor God.

They tell us that an Oklahoma man has invented a contribution basket that is destined to make many people pay money into God's treasury, who otherwise would pay nothing. This is the way the contrivance is said to operate: If the individual drops a quarter or more in the box, there is absolute silence; if he drops a dime in, a bell rings; a nickle sounds a whistle; a penny fires a blank cartridge at him; and if the individual pretends to be asleep when the box is shot under his nose, it awakens him with a watchman's whistle, and as the scoundrel gathers himself together and tries to be awake, a kodak attached to the contrivance takes his picture.

Now, this all seems very ridiculous, but it illustrates an important point.

For the man who will not pay except as he is urged on by the methods indicated in the above mentioned "plan," will not pay if perchance the contrivance gets out of working order.

Our churches will never be adequately financed until we make our pay as really a part of our worship as is our pray—and then adopt a business method that is simple enough and workable enough to be understood and adopted by any member of the congregation.

"If heathen lands shall grow with light,
And blinded eyes receive their sight;
If truth and mercy there shall meet,
And peace and love each other greet;
If Christ the Lord shall be their King,
The church must rouse, and send, and sing,
Her pocket-book religion."

Corinth, Miss.

THE JUDSON CENTENNIAL MOVEMENT.

By W. A. McComb.

The following letter is significant:

"Dear Brother McComb:

"Here is \$5.00 that husband gave me to buy a new hat, but I thought it would do more good to put it into the Judson Centennial Fund, and wear my old hat another year."

May His blessings rest upon this saint of God and others who are sacrificing to the self-denial point to help His cause and make it easier for the missionaries at the front.

We now lack a little less than \$4,000 of having Mississippi's part of the Judson Centennial completed. Let every one who can send me their names at once and the amount they will give to this fund.

The Lord loveth a cheerful giver.

I hereby subscribe to the Judson Centennial Fund \$....., to be paid as follows:

Cash now or within 30 or 60 days \$.....

Note to be paid Feb. 1, 1917.... \$.....

Note to be paid Feb. 1, 1918.... \$.....

Clinton, Miss.

MISSISSIPPI WOMAN'S COLLEGE.

Our junior and senior music and expression recitals have begun. Friday evening, April 7th, a junior recital was given by Miss Lucile Williams, of Collins, in expression and Miss Lois Griffith, of Mt. Olive, in piano. Friday, April 14th, a junior recital was given by Miss Mae Ringold, of Linn, in expression and Miss Bessie Parker, of Tylertown, in piano. All of these young ladies showed great proficiency in their respective departments.

We greatly enjoyed the Interdenominational State Sunday School Convention which has just adjourned. While the attendance was not so large as expected, the spirit and enthusiasm ran very high and the addresses were of the highest

order. Our Brother W. N. McLemore, of Union, was elected first vice-president, which means that he is in line for the presidency. We had the pleasure of having with us at various chapel services, Dr. Marion Lawrence, international Sunday School secretary; Mr. E. O. Excell, the great singer, and Alvin W. Roper, the famous pianist and accompanist. Dr. Lawrence made an address to our students which has never been surpassed upon our rostrum. Mr. Excell delighted us with his songs, while Mr. Roper won all hearts with his wonderful playing. Our own secretaries, Byrd and Holcomb, spoke during the convention and held up well the Baptist work. Another pleasant visitor to the college was President J. W. Beeson, of the Meridian Male and Female College.

On Friday afternoon we entertained a most distinguished visitor, Chancellor J. H. Kirkland, of Vanderbilt University, who spent a day in Hattiesburg on his way to the Southern Educational Conference at New Orleans.

We are within six weeks of the end of the session now with the remarkable record of not having a vacant place in either dormitory.

Dr. Charles Hillman Brough, Democratic nominee for Governor of Arkansas, will deliver our baccalaureate address on May 22nd.

J. L. JOHNSON.

Hattiesburg, Miss.

THE RIDGECREST CONFERENCE OF BAPTIST STUDENT MISSIONARY MOVEMENT OF NORTH AMERICA.

Date—June 6-11, 1916.

Place—Ridgecrest, N. C., on the Southern Railway, eighteen miles east of Asheville. Eight passenger trains stop on the grounds each day.

Rates—A special railroad rate is on sale June 5 and 6, good for seventeen days, from date of sale, from all points in the south east of the Mississippi river.

Board—\$1.00 a day.

Who should attend?—Meeting open to everybody; but a special appeal is made to all educational institutions to send students and teachers. We want students from the college and the high school, from both the Baptist schools and all others.

An appeal is made to all pastors and all of our Baptist schools to see to it that a delegation of Baptist students attend this conference.

B. W. SPILMAN,
General Secretary of the Southern Baptist Assembly.

Ridgecrest, N. C.

\$50.00 PRIZE OFFER.

The undersigned will pay \$50.00 for the best article not to exceed 2,000 words considering the following questions:

(1) Are there in the spiritual sphere laws governing faith and prayer and their results?

(2) What are the reasons and evidence that such laws exist?

(3) What method of inquiry would be best adapted to ascertain the operation of these laws and what are the best methods of application in furtherance of Christian work and ideals?

Manuscripts should be sent to the undersigned before August 1st. Three competent judges will pass upon the merits of the articles submitted. Each manuscript should be sent unsigned but accompanied by a sealed letter containing the author's name and address.

If those who desire to compete will write me I shall be pleased to send them a copy of the original article which explains the reasons for making this offer.

LAYMAN.

Chicago, Ill., 143 N. Wabash Ave.

B. W. Hudson has been leading the singing in Bomar avenue church, Vicksburg, and conducting a singing class. He is a student in Mississippi College and spends the summer singing in revival meetings. If interested write to him at Clinton.

Department of the Convention Board

J. BENJ. LAWRENCE, Cor. Sec., Jackson, Miss.

Fifteen more days and \$31,227.74 to raise. Can we do it? Yes.

Remember the books close at 12 o'clock on the night of April 30th. All money to be counted in this year's work must be in by 10 o'clock that night.

Let pastors and church treasurer who have money on hand for missions turn it in as soon as possible. We are going to be tremendously rushed the last few days, and it will greatly assist the office force if you will turn in all money collected at the earliest possible moment.

We have received since the first of April \$2,666.48 for home missions and \$3,350.49 for foreign missions. We will have to receive in the next fifteen days if we meet our apportionments \$15,026.19 for home missions and \$16,201.55 for foreign missions. The receipts will have to average a little over \$2,000.00 a day.

Delegates to the Southern Baptist Convention.
Let everyone who intends to go to the Southern Baptist Convention, Asheville, N. C., May 17 to 22, send his name immediately to the corresponding secretary, in order that he may receive credential card and be seated as a delegate. I feel sure that Mississippi will be entitled to a sufficient number of delegates to give a place to everyone who goes to the convention. Credential cards will be mailed out as fast as names come in.

The Gates of Hell and the Church.

We are told that the gates of hell shall not prevail against the church (Matt. 16:18). But this is spoken of a New Testament church and a New Testament church is an active aggressive body. A church is strong in proportion to the attention it gives to lengthening its cords and strengthening its stakes. A tent that is staked down close in is more easily blown over than one where the stakes are set further out. A church that restricts its activities to home interests becomes weak, but a church that is missionary, going to the uttermost parts of the earth, that drives down the stakes in Japan and China, and South America, and Africa, and Europe, as well as in America, is a church against which the gates of hell cannot prevail. Any church in the country, or in the city, that faces in upon itself instead of out upon the world, that does not have compassion upon a lost world, that has no interest in witnessing unto the uttermost parts of the earth for Christ who bought it with His own blood, is writing "Ichabod" above its portals.

The Primacy of Paul.

Why did Paul instead of Peter become the great Christian apostle and foremost leader? Did it ever occur to you that it might have been because Paul was a great missionary? It would seem from reading the Acts of the apostles that the Lord had some trouble in getting Peter to become enthusiastically missionary. Peter seems to have been disposed to turn his face toward the past, while Paul turned his face toward the future. Peter was disposed to go back toward the source of the people of God, while Paul went forward toward the opening nations. From the reading of the Acts of the apostles it would seem that if any one of the apostles is to be given a place of primacy, that that apostle is Paul. Peter was a minister of immeasurable influence and power but he does not seem to have grown. Paul was a minister of power and he grew.

No man can stand still and grow. Preachers

who are not missionary seal their doom, and the pity of it is that we have preachers who are not missionary. They have nothing against missions, but they are not for missions. They do not seem to know it, but their attitude toward missions is their attitude toward Christ and they have settled the question of their future power as a servant. Anything else but missions is involution and tends to lessen one's sphere.

The Sanctity of Collections.

Collections are as definitely a part of the Scriptural program laid down by Christ through His apostles as is baptism. They are necessary for the health of individuals and of churches. No life can be good and happy that does not have an outlet. A collection is a fine outlet for the best things that are in us.

Giving to missions is an expression of one's unselfishness. It is Christ's Spirit showing itself in Christ's work. To restrain collections is altogether as bad as to restrain prayer. Both prayer and collections are an outgoing, an expression of the inner life and necessary to full growth and happiness. The word "give," in its many forms, is one of the great words of the Bible. All Christianity goes on giving. God gave His Son. Christ gave Himself, and in the hour of conversion we give ourselves. The Christian life is a constant outflow of the principles of Christianity planted in us by the Holy Spirit.

No church should ever be one day without an object to call out its giving beyond itself. Selfishness in a church is another name for death.

We are now in the month given to rounding up collections for home and foreign missions. As far as I can judge our people were never in as good condition as they are in now for a great tidal wave of giving. There is unity of spirit and unity of purpose. The interest of our people in kingdom enterprises is strong, and the financial condition of the country is excellent. God has given to us in abundance and He is expecting us to show our appreciation by giving to Him. Let every pastor if he values the spiritual development of his church, press with all vigor the collections for home and foreign missions. Not to press these collections is to rob the church of one of its best means of growth and also to sow the seed of selfishness which will bring forth a harvest of death.

The Challenge of the Field.

By John Lowe, Returned Missionary.

The eyes of the world are upon us. The heart of the world is bruised, broken and bleeding at this moment. The sorrowing ones need the touch of the hand of the Man of Sorrows. The ears of the world are being prepared to hear our message. The hour for small things in the kingdom has passed forever. Let us no longer do big things in a little way, nor little things in a big way; but let us all do big things in a big way for the glory of God.

Hundreds of our fellow missionaries are nobly facing super-human tasks with a faith which triumphs over every obstacle. These men and women are in every way worthy of our heartiest co-operation. Ignorance, superstition, pride, foot-binding, slavery, idolatry, and the godless lives of foreigners in the posts are some of our hindrances on the foreign field. All your missionaries would tell you that our principal hindrance, however, is the indifference of our people at home. It grieves me to say this, but it is true.

1. Indifference to the will of God for our own lives.
2. Indifference to the oft-repeated commands of Jesus.

3. Indifference to the world's sorrows and needs.

4. Indifference to the stewardship of life and the stewardship of money.

5. Indifference to the appeal of our missionaries, the native Christians, and the non-Christian populations; which appeals all men ought to recognize as the call of God to our souls.

To withhold life, service, effort, and money at an hour like this is to me not only unthinkable, it is reprehensible. "Their blood will I require at their hand" is to me a dreadful warning and always wakes me up. I believe that God will require the blood of men and women who die in their iniquity, unwarned, at the hands of men and women who stand between the people who are receptive and the messengers among us who are ready to go. Preparedness there, and preparedness here, are of God. Woe to the man who hinders, but God's blessings upon the man who helps at an hour like this.—John Lowe.

THE S. O. S. CALL.

H. M. King.

The night is dark, the waters are restless; I hear the muttering of the thunder; I see the flashes of lightning; the heavens are black, the sea foams, the thunders crash, the forked tongues of flame are playing around our ship; there is consternation aboard; fear seizes those who are in charge of the ship, aye, and every passenger on board. On into the black dark our ship plunges and lunges; the nerves of all on board are at their highest tension, almost reaching the breaking point; then, yes, thank God, then, the thunders cease to roar, the lightning ceases to flash, the sea ceases its raging, the ship has righted herself, the morning breaks, it's sun-up everywhere, and on we sail.

This is the picture of our Home and Foreign Mission Boards. We have reached the point where we are plunging and lunging into the black dark; it's the blackest dark we have passed through in many a year. Listen, only the consecrated men and women of our Southland by consecration, prayer and hilarious giving can cause the thunders to cease their roaring, the forked tongues of flame to cease their flashing, the sea to cease her raging, the Gospel Ship to right herself and sail on, triumphantly on, until the kingdoms of this world shall become the kingdoms of our Lord and His Christ and then it shall be sun-up everywhere.

Only fifteen days remain and the books will be closed. We need to turn into our overworked and greatly troubled secretary \$2,000 daily in order that Mississippi may go up to the convention with head erect and conscience clear.

The Second Baptist church needs to turn in daily for the next fifteen days \$26 in order that we may meet our apportionment. Beloved, what are we going to do about it? Raise it, of course! Thank you, I thought that is what you would say.

Education Commission

Memorial Rooms.

We now have our plans perfected to sell memorial rooms in our Woman's College and Clarke Memorial. Brother W. B. Swain and wife purchased the first room in the Woman's College. We have a number of others planning to follow their noble example.

These rooms are sold for cash, ranging from \$100 to \$500, except the Bible room, which is \$1,000.

W. E. FARR.

The Mendenhall field, composed of Mendenhall, Taylorsville and Cohay churches, has secured as pastor, Rev. C. M. Ford, of Carlisle, Ark. Brother Ford has done fine work in Arkansas and comes to a good field here. We are glad to give him a hearty welcome among us.

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 olutions, of 100 words, and marriages notices of 25 words,
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 word, which must accompany the notice.

EDITORIAL.

OUR PERIL.

Anybody who knows the men in charge of our home and foreign mission work, or who knows the grave apprehension that grips their hearts every April will suspect that they are suffering from unnecessary fear or manufactured hysteria. They are brave men beyond the apprehension of most of us. They are men who have faith in God and have put faith in their brethren, and in whom the brethren have expressed great confidence. But they are men of flesh and blood and men of calculating common sense, and their appeal for help in this time of peril is based on closely observed facts and trying experiences. We have often been in peril and have gotten the victory; but not always. More than once the work has been kept back by the weight of debt. We should have been much farther along the road of world-conquest had it not been for the fear of debt and the handicap of debt actually on us at the close of the year. We cannot rest securely on the belief that things will come out all right. We have come perilously near the edge of disaster to our mission work, and we are there right now.

There has never been a time in the knowledge of this writer when our mission work was in such peril. Having a debt of \$100,000 left on us last year for home and foreign missions, we are in danger of adding as much more this year, and if the credit of the boards should be destroyed, they would be in the same condition as any other financial institution under similar circumstances, bankrupt and unable to carry on business. We have never felt such fear before, and nothing but the strength of Him whom we serve can deliver us from the peril.

Now, even while we call upon Him with the appeal of His ancient prophet, "Awake, Awake, O arm of the Lord;" His response is, "Awake, Awake, Put on thy strength, O Zion." This is not the time for languid effort. It is the time for awakening and putting forth of our strength to the utmost in answer to His call and in a way worthy of His work.

The Lord has said that the kingdom of the world shall become the kingdom of Christ. It is the opportunity of our generation. It may be our privilege to see it, but it will not if we turn our backs upon an opportunity in this day of peril. We are well able to go up and possess the land but if we turn back now that we have come to Kadesh Barnea, it will mean another wilderness experience, a generation and an opportunity lost.

Have you read the joyous book by the author of "Pollyanna?" It is called "Just David." It is the equal of its predecessor. Price, \$1.25. The Baptist Record Book Store, Jackson, Miss.

AN OPPORTUNITY.

Pastor Tinnin, of Natchez, recently made known through The Record an opportunity for Baptists to acquire a property in the city of Natchez, heretofore used as a college for young women, without a cent of cost to the denomination for its purchase, with the expectation that it should be run as a secondary school or junior college. It will of course imply obligations for its maintenance and moral support which those undertaking it would assume. It is natural that those who make this liberal offer should not be able to understand the slowness, not to say apathy with which their proposal is received. And it would not be surprising if, like Paul at Antioch in Pisidia, they should say, "Seeing ye thrust it from you and judge yourselves unworthy * * * we turn to" others with the offer. It seems a little strange that Baptists in Mississippi have been so slow to initiate educational work, and have had it thrust upon them by others.

Natchez has been a specially difficult place for Baptists, and others have surpassed us there because, for one reason, they have buttressed their church work with school work. The Methodists, Presbyterians and Catholics have all had schools in this territory to minister to the needs of the people and win them to their folds. This in a territory which was the first in the State to hear a Baptist sermon or see the building of a Baptist church. Is it a case of taking away the vineyard and giving it to others who will bring forth the fruits thereof?

What is needed in Mississippi is the breathing into the great body of our people the Spirit of God who will awaken the spiritual life and educational impetus in people and leaders alike. We need a wise and generous co-operation of our educational forces and institutions that will seek the good of the people and not simply the advantage of local institutions. The people everywhere need to be stirred by a holy ambition for themselves and all the rising generation, that we shall go forth to life's tasks with an educational equipment and a confidence in our ability to furnish the world with fit workers and leaders. And we must be willing to pay the price for it.

Brother Farr, who has been working faithfully at the task of raising the \$100,000 for education in Mississippi, and who keeps sweet and cheerful at it, never complaining, ought to have the heartiest support of every Baptist in Mississippi. His task ought to be an easy one. We are well able to do this work. It ought to have been done before now. Mississippi Baptists have enough of the Lord's money to pay it in cash without having to take a long breath after it is done. And then we ought to go on to do more. We ought to get out of the habit of groaning at every burden we lift, and if every Baptist in Mississippi read The Record, we would go from one task to another without fear or weariness. But above all, we need the Lord to breathe upon us the spirit of service and of sacrifice, then a valley of dry bones would turn to an army of men and no educational opportunity like that at Natchez would wait.

JUST AS EXPECTED.

The New Orleans Christian Advocate, of the sixth, gives large space to the protest of Methodist missionaries in Mexico against the proposed partition of territory and comity counsels of various brethren who met some months ago in Cincinnati and undertook to parcel out the earth to suit themselves. These protesting brethren claim that those who were supposed to represent Southern Methodists were not in position to speak for their workers in Mexico and did not really speak their sentiments. The editor of the Advocate, Dr. Meek, is evidently and, as it seems to us, properly in sympathy with the missionaries in Mexico, who object to this procedure. They have been in Mexico from three to thirty-three years and seem to be unanimous in their protest against abandoning the field to

Baptists, Campbellites and Northern Methodists. They say that their churches and people will not submit to be robbed of the fruits of their labors for a third of a century, which now include a number of schools, church houses and several thousand members. Our sympathies are entirely with those who have spent their lives and are spending them in building up what they believe to be the kingdom and in preaching what they believe to be the truth of God. If the plans of these self-appointed partitioners and comity advocates could be carried out, it would be a violation of the sacred rights of conscience and of the trust committed to them by those who gave their money to build Methodist churches and schools in Mexico.

But these missionaries say that it cannot be done; that the Methodists in Mexico will refuse to be delivered body and soul to other communions, and that Southern Methodists in Mexico will refuse to become Northern Methodists. As to the last, we are not capable of judging, for we do not know what matters of doctrine or discipline separate our Northern and Southern Methodist friends. But we cannot see how episcopacy, apostasy, sprinkling and the christening of infants can be a matter of geography, to be settled by which side of a state line you are on. They have never been settled that way and we do not anticipate that they ever will. It is not likely that the Baptists in Mexico would welcome into their fold those who had been set adrift from Methodist churches in Mexico by a resolution of arm-chair evangelists, missionaries or secretaries in Cincinnati. The participants in that conference have gotten things into a mess wherever people have taken them seriously. We are glad that our Southern Baptists were not represented in it. There was a representative of Northern Baptists present, but their board has never endorsed what the conference did. Baptists will always welcome those who come to them voluntarily through faith in Christ and obedience to Him in baptism, but we take no stock in the reception of members or the acceptance of property given by somebody to whom they do not belong.

HISTORY OF A REPROBATE.

No, this is not a picture show headline, nor a racy story of salt and pepper and ginger—and depravity. Enough of the bad in it there is to make one, not to prick up his ears, but to be pricked in heart. Not a shady serial have we here, but one so seriously in the shadow of sin as to make the heart heavy. It is not the history of one who will be named, but of many; nay, it is the indictment of races and in large measure of the race. You will find the account in the first chapter of Paul's letter to the Romans; it is given as the reason for the gospel—one reason. The other, of course, is that found in Jno. 3:16—the love of God. It was the degeneracy, the wickedness of men, their hatefulness, their hatred of God that moved His heart of compassion and brought the way of deliverance.

But back to the story of the reprobate, of any reprobate, of the race of reprobates. It might help us to know how it came about; it might prevent our feet from sliding and our steps from the paths of degeneracy, if we learn where the trouble started, and the steps that led into the paths that hide themselves in the cesspools of sin away from the face of God. It was the sin of omission that is made responsible for its beginning: "Knowing God, they glorified Him not as God, neither gave thanks." It was the sin of neglect, of failure to give God His proper place in their thoughts. There was no thought of going into gross and scandalous sin. The suggestion of it would have been offensive to refined ears, and would have been resented as false and impossible. To be sure, nobody but a crazy person gets up a head of steam and spreads the ship's sails and heads it straight for the rocks of infamy. No, this reprobate only permitted the cable that bound him to God to slacken, to loose its grip on the invisible, and so to let the ship drift. There is where the point of

danger is—to everybody. He gave not heed to the voices that spoke to his inmost soul, that spoke to him of the Father of Spirits. "Since the creation of the world the invisible things of Him are clearly seen, even His everlasting power and divinity, being perceived through the things that are made." So that he was without excuse. It was the sin of failing to give attention to the voice of God as He spoke to man whether by His works or in His word. It is still true of men that they look upon the sin of neglect as slight and hardly culpable. You often hear them say, "I just neglected," "It was simply negligence," as if it were a perfectly excusable indiscretion. As if the shutting of the eyes and ears to God were a small matter, and that turning the back on Him were of no consequence. Not knowing perhaps that the closing of the door to God is the opening of it to every form of vice. Here is where all the trouble starts, and the word becomes more full of meaning which says, "We ought to give the more earnest heed to the things which we have heard lest we drift away from them."

The importance of guarding the beginnings of degeneracy will be seen more clearly if you follow the subsequent course of sin. Like a man intoxicated, the one who neglects to honor God and give thanks becomes immediately a sufferer from exaggerated ego, they become vain in their reasonings. Religion becomes no longer a matter of experience but of speculation or philosophy. It is this "wisdom" of men that Paul condemns as important to know God; it is the "science falsely so called" that he warns against. It may parade under the title of gnosticism, or theosophy, or new thought or Christian Science. Much of it under no name invades the pulpit seeking to tickle the intellectual palate rather than feed the souls of men. This happens to men who have lost vital, personal touch with God. It is a substitute for real religion, a peg leg for one of flesh and blood.

It is but a step from this to some form of idolatry and then to the grosser forms of sensuality. The latter part of the first chapter of Romans is almost unprintable except in the carefully chosen words of the apostle Paul. The final plunge into darkness, when God has given up the soul that gave Him up, when God removes the light which has been rejected, is the abandonment to lust and uncleanness, and the basest forms of licentiousness. This was the characteristic of the heathen world into which the gospel was sent; and if one is to judge by the pictures that today flood the world, the dress that bares immodest nakedness to the gaze of the public, the literature that fills the maw of the populace, the divorce suits and their testimony that are seen in the daily press, the frequent reports of fearful lapses of men and women, our own age is paying the price of forgetting God. A greater test of the gospel than its ability to bring peace to Europe is its power to bring purity into a stained life and peace in every home.

"OPEN COMMUNION."

We are aware that the heading of this article is an unscriptural term. It is an unsound word, but as it is universally used, we use it on this occasion in accommodation to the general use of the term, at the same time protesting against its use. In another article later, we hope to be able to show why another term should be used.

In no one item of Baptist belief, are Baptists more severely criticised, and condemned than in our views of the observance of the Lord's Supper. So great has become the pressure, that not a few Baptists have yielded to the popular clamor and have given up a cherished principle of Baptist belief. We purpose to give a few reasons why we hold that so-called "Open Communion" is wrong.

1. It takes a church ordinance out of the control of the church. That it is a church ordinance is evident from the terms of the great commission which was delivered to the church at Jerusalem, and so to all churches. "Teach-

ing them to observe all things whatsoever I have commanded you."

2. Open communion disregards the order of the Lord. (1) He observed baptism first, or before He instituted the Lord's Supper. (2) He commanded baptism to be observed first. "Baptizing them"—then teaching them to observe all things whatsoever I have commanded you. (3) Peter and the early apostles and the church at Jerusalem commanded and observed baptism first. "Then they that gladly received His word were baptized." Then "they continued steadfastly in the apostle's doctrine, and fellowship, and in breaking of bread and in prayers." Acts 11:41-42.

3. The Lord Himself did not invite any one but His chosen disciples to observe with Him the first Lord's Supper. He did not even invite the host who had furnished the house in which they were observing the Supper.

4. Paul's instructions to the church at Corinth confines the ordinance to the church. (1) He wrote this epistle "to the church which was at Corinth." (2) In I Cor. 11:18 He speaks of the "church coming together" and in verse 20 He says, "When ye come together into one place," they were disobedient in the observance, in that they observed it improperly, and for this he "praised them not." Then he proceeds to give them particular instructions concerning the observance of this Lord's Supper properly. Let us allow the word to speak for itself. Verses 23-25, "For I have received of the Lord that which also I delivered unto you, that the Lord Jesus the same night in which He was betrayed, took bread; and when He had given thanks, He brake it, and said, Take, eat; this is my body, which is broken for you; this do in remembrance of me. After the same manner also He took the cup, when He had supped, saying, This cup is the New Testament in my blood; this do ye, as oft as ye drink of it, in remembrance of me."

Consider that this letter was written to a church; that these instructions were given to that same church, when they "came together;" that He used the plural pronoun, "ye"—"this do ye"—all of this to that church. No one is entitled to it but the "ye" of the church. Now turn back to the first verse of this same chapter and read, "Be ye followers of me, even as I am also of Christ." Then verse two, "Now I praise you, brethren, that ye remember me in all things and keep the ordinances as I have delivered them unto you."

5. "Open Communion" is subversive of the design of the Lord's Supper, in that it is confessedly observed to celebrate and promote fellowship among all Christians, whereas the avowed purpose of our Lord in instituting the ordinance was to "show forth the Lord's death;" and the direct object of the ordinance was to "Do this in remembrance of Me;" that those observing it might think only of the Crucified One; instead of that million of "open communionists" do this confessedly in remembrance of one another, "To take the communion with my husband, or wife."

It is flung at the Baptists with deepening reproach, that we are "narrow," "close," "uncharitable," "selfish." Baptists repel these charges with indignation. We challenge the world to a test of our liberality, charitableness, and hospitality in every way that does not involve our loyalty to our Lord.

It is said by those advocating "open communion" that it is the Lord's table, and what right have we to keep any of the Lord's people from it? We reply that it is the Lord's table, most truly, and therefore we may not use it in a way He does not warrant. That it is the Lord's table, and therefore He alone may define the order of its observance.

Again these objectors tell us that the Scripture says, "Let a man examine himself." Baptists are not willing for a man to examine himself, but they examine him. Bear in mind, if you please, that this instruction was given to a church. So say we to the members of the church, let every man and every woman among

you examine himself or herself, and so let them eat. Unless one may be able to "discern the Lord's body" in the ordinance, that one in self-examination, "not discerning the Lord's body," should refrain from the observance. That proposition was not issued to the world at large, nor yet to the Christian who was disobedient to the Lord's command of baptism. Right here lies the real gist of the whole matter. It is people who are themselves disobedient to the Lord's command to be baptized, that make these objections. They are actually depriving themselves of the privileges of the supper by their refusal to be baptized. Baptists above all others deserve the praise of the Christian world, because they so persistently "hold to the faith once delivered to the saints."—Journal and Messenger.

The book sale of The Baptist Record will be on only during April. After that you must pay the regular prices. See page 11

FROM TENNESSEE COLLEGE.

Miss Grace Landrum, daughter of Rev. W. W. Landrum, D. D., pastor of the Broadway Baptist church in Louisville, Ky., has been elected professor of English and head of the department at Tennessee College to take up her duties in September, 1916. She will also be the head of College Hall, acting as social adviser for the young women of the college. Miss Landrum took her A. B. degree at Radcliffe College, the co-ordinate woman's college connected with Harvard University and identical with Harvard in its requirements, and her A. M. degree in the department of English at the University of Chicago. At Radcliffe she was president of her class, won second year and final honors in classics and was elected a member of the Radcliffe Chapter of Phi Beta Kappa, the inter-collegiate honor society, membership in which is conditioned on high scholarship. At the University of Chicago also she made an exceptionally fine record for scholarship. Her sympathy with the broad educational movements of the South is indicated by the fact that she has held the presidency of the Southern Association of College Women. She has had a number of years' experience as a teacher in girls' schools of good standing and will bring to her work a remarkably strong equipment for this particular position, as well as a most gracious and charming personality.

PART OF ADDRESS.

By Prest. Riley.

A denominational college is the servant of its denomination. Its ultimate aim is the same as that of the churches. The personalities, therefore, that are to be used to attain that aim should be selected with the same care as the pastors of our churches. A professor must be qualified not only in intelligence, scholarly attainments and teaching ability, but his personal habits, his religious convictions and Christian activity must be such as to make right living and faith in Jesus Christ easy and natural for his pupils. Continuity of service on the part of teachers is most desirable and is being attained. High moral character and, when possible, Christian life, has been the ideal for every student. For the most part this has been realized. Very few students have spent a year in our college during the past decade without openly professing allegiance to Jesus Christ. There has been substantial growth along all lines during the decade, but the primary emphasis has not been upon material things. The effort has been to create a scholarly and Christian atmosphere that would commend itself to the Baptist people, not only of the Northwest but of the whole country.

See the announcement on page 13 of the April sale of books.

CALL TO THE COLORS.

I am deeply concerned about the financial reports our Home and Foreign Mission Boards will make in Asheville and am hoping and praying that Mississippi will contribute as much as is expected of us or more. Other pastors in the State, I am sure, feel as I do, especially Brethren Trotter and Pugh, our State members of these boards. It surely will be for many reasons a calamity if either or both of our great boards have again to report a debt. I feel that this is especially true of the Foreign Board. If there were no unusual conditions to emphasize our foreign missions, Southern Baptists ought to contribute even more than enough to pay the expenses of the board for the year and the debt brought from last year. We are surely able to do it, and the conditions which prevail in foreign fields, and the number of men and women waiting to be sent make the obligation plain and clear. But our duty is greater and our obligation more solemn because of the abnormal conditions. Never before have heathen nations been so ripe and ready to evangelize. Never before has the way been so open for the gospel to reach the world. And in many cases it seems they may never again be accessible if they are not evangelized now, for they are in a wonderful transition stage; and when this is passed the doors now wide open will be closed. Facts and conditions if not "the angel of the temple" say to us "the time is come for thee to reap, for the harvest of the earth is ripe" (Rev. 14:15). But while the fields are ripe all ready to harvest while the harvest is indeed is plentiful the laborers are few—much fewer than they have been. The awful war in Europe has practically paralyzed the missionary forces of all the Christian nations except America. So what is done to evangelize the heathen nations, more accessible than they ever have been or probably ever will be again, must now be done by the Christians of this country. The salvation of this generation of heathen souls depends almost entirely upon the efforts of the American Christians.

All this was to some extent true a year ago, but more so now. Other Christian nations were not then so helpless as they are now. Financially we are by far more prosperous than we were last year. Is not this responsibility enough to make us tremble if we believe the Bible and if we believe that God is the God of providence. If under such conditions we fail to do our duty and our board is forced to begin another year hampered by debt and unable to enlarge or even to sustain its present work, may we not expect God to frown upon us? Our State will not be responsible for what other states fail to do, but we will be responsible if we fail to do our part. As individual Christians we will not be responsible for what other Christians in the State may fail to do, but each one of us will be held accountable for what he or she can and ought to do. The time is short but before the books are closed it seems to me that every pastor, every church and every Christian should earnestly and prayerfully ask the question, "Have I done all I can do for foreign missions?"

Sincerely, your brother,
W. C. TYREE.

COMPETITIVE CANDIDATING FOR PULPITS.

By J. A. Maxwell.

To hear candidates, successive and competitive, in order to the choice of a man to fill a vacant pastorate is a pernicious proceeding for any church to follow. To enter a line which a congregation is reviewing from the church pews as it passes through the pulpit is to dishonor the gospel ministry of any man. Such a procedure is deceptive to the church. To judge a man's fitness all around by the sermons he preaches on one Sunday is deceptive. It is just as wise to put a man out in the road and have him run a foot race. Indeed, this would

be wiser, for it is not so much pulpit ability as pedal agility many churches want, anyhow. It is a poor man who cannot preach two good sermons. Almost any man can make a good showing for one day. The writer, when a boy, once saw a snake through a hole in a stump, and it seemed to be a monstrous reptile. The part he saw was as thick as a man's wrist. He judged the size of the snake by the part he saw, so ran home for his father to come and help kill the huge serpent. Father and son, armed with clubs, repaired to the stump. What was their surprise to find only a little garter that had swallowed a toad, and they had seen only the toad part. There was not much size beyond that. We can hardly judge the barrel by the apples on top. It is not safe to judge the farm by the products brought to the fair.

Then, too, it is dishonorable in churches to ask men to present themselves before them that they may there judge of their abilities. A man could not belong to a gun club in this whole country who would wait until the game came to the end of his gun and then shoot at it. The honorable huntsman is the man who picks the squirrel from the limb of the tree or takes the bird on the wing. It is not fair for churches to fire at ministers at such close range. Let them pick them off of their fields, then they will appreciate their achievement. The folly of this plan which many churches follow in order to secure a pastor as paralleled by a man who, before he proposes to a young lady, asks her to come to his home and give an exhibition of her domestic qualities.

Then this procedure is divisive to a church. Contentions and divisions in churches can be traced back in some cases to differences of convictions regarding the desirability of men who were candidates for the pulpit. Because there is a division the church goes on having candidates until in sheer desperation they light and agree upon some man. It is the unanimity of desperation. Such a choice is not usually wise.

Again, it is delirious to a church to follow this plan. A pastor resigns. The pulpit is vacant. The church feels the seriousness of its task to secure a successor. It decides to hear candidates. Then comes such a constant flow of letters, men who want to spend a Sunday with them, that the church becomes intoxicated with the thought of its desirability and importance. They lose that humble, serious, prayerful spirit that should mark the life of every church in search for a pastor. In view of the number of men who want a hearing many a church has lost its sense of need for kind counsel and suggestion and has become gloriously independent.

When we come to the effect of this candidating plan upon the ministry it is equally as injurious. It lowers the dignity of the gospel ministry. Here is a question: How can any church maintain its regard for the sacredness and honor of the ministry when, at a time when it was pastorless, a score or more of men moved heaven and earth, to get a hearing? This system has put a blotch upon the ministry of Jesus Christ. It has everything against it, even of human nature. What man is there, for instance, who can hold his bride in proper appreciation if he finds that she worked the wires to get him? The woman who has been courted and captured is the only one who can have a real man's heart. If she showed a disposition to seek his proposal she lowered herself in his esteem. It cannot be otherwise than that the seeking of pulpits which competitive candidating encourages lowers the churches' appreciation of the minister. When a congregation has chosen a man from a dozen or more men who passed before them, and who by their presence there were known only as those who wanted the place, it is not in full mind to be patient with the imperfections of their choice. Then let any man go to a church which has been hearing men in its pulpit in its quest for a pastor and present to that people the need of prayer for laborers to be raised up for the harvest if he wants to know what a stone wall is in preaching. The question is on the reverse side of the subject, but neverthe-

less it is pertinent: How can we impress churches with a need of more workers who have just been in a pastorless period?

But this plan is also disturbing to the fields from which these candidates come. A church hears ten men, ministers who already have pastorates. It chooses only one of them. "Where are the nine?" How do their churches feel when they know that their pastors have been off candidating? They can never again join heartily with them in the work of the Lord when they know that they have tried to get away. The church that calls ten men to be candidates, who have churches now, and chooses only one of them has injured nine pastorates. The co-operation between a church and pastor can never be the same when the church comes to know that he has been a willing candidate for another field. There is a far better way by which to secure a pastor than by competitive candidating. I shall be glad to outline in the future my conception of that better way if your readers are interested in the subject.—Standard.

Omaha, Nebr.

THE CONVERSION OF SAUL.

Walton E. Lee.

I studied with very great interest the Sunday School lesson we had recently on the caption of this article. I read with care all the available helps and in addition thereto I re-read Dr. Frost's "An Experience of Grace."

From all the writers I get the impression—and I trust I read them correctly—that they would teach that Saul's conversion is to serve as a pattern to all, both Jew and Gentile. To this conclusion I raise a question.

A pattern is that to which others must conform.

In what particulars does the conversion of others conform to that of Saul? (Conversion in its broader sense to embrace regeneration.)

Was it in hearing the gospel? If so, who preached it to Saul? Surely Ananias did not, so far as the record goes. Saul was sent to Ananias that he might be told what he "must do." Salvation does not come by doing. A message to do is one for the saved and not to one seeking salvation. Was Saul's conversion a pattern in the believing of the gospel? How could he believe that which had not been preached to him and which he had not heard?

One thing is conceded and upon which all agree. In order to salvation there must be a personal reception of Jesus Christ as the promised Messiah and as one's personal Savior. This Saul did and this every one has done who is saved. Thus far there is agreement and only thus far is Paul's conversion a pattern that can be applied in general.

The difference lies in the manner in which the faith in Christ Jesus is brought about.

Christians in general believe what they hear. "Faith cometh by hearing."—Rom. 10:17.

Paul believed what he saw. Jesus appeared to him. (Acts 26:16.) One believed because he saw, others believe because they hear. Since believers in general do not see Christ with the natural eye as did Paul, his conversion should not be held out as a pattern for them.

They should be directed to the Eunuch and Cornelius.

The day is coming when the "cut off" Jew, as a nation, "will look on Him whom they have pierced."—Zech. 12:10. They will believe on Him because they see Him as did Paul, as did those at Sychar (John 4:42), and as did Nathaniel who "had to be shown" (Jno. 1:45-51). Then will a "nation be born in a day."

This is doubtless what the apostle meant when he declares himself a pattern to those who should afterwards believe on him. A pattern to the Jew only.

Indeed and in truth was he "one born out of due time."—I Cor. 15:8.

THE BOOK

Can a plain man, who makes no pretensions to specialized scholarship, find in history, experience, and the Scriptures themselves, sufficient grounds for being positively dogmatic on the great doctrinal fundamentals of Christianity? Brother Williams, honored among us as one of our clearest and most logical thinkers, answers "Yes," and has agreed to write a brief series in proof of this conviction. The first of these follows:

THE INSPIRATION OF THE BIBLE.

J. P. Williams.

Do we know that we have a divinely inspired Bible? By inspiration is meant thoughts divinely breathed into the mind of the writer so clearly that when written down they are correctly called the Holy Scripture. May we be dogmatic on the subject. Yes, we must be or we may as well surrender the whole subject. Proofs:

1. The contents of the Book—the moral tone, the probe into the frailties of human nature, the exposure of sin, its condemnation; the scheme of redemption, the plan of salvation, the ideals and hopes set before us, surpass all human ingenuity, hence proclaim the author divine.

2. The moral effects of its teachings constitute a strong argument for inspiration. The sanctity of marriage, the Christian home, all charitable institutions result from the teachings of the Scripture, and the regenerated life.

3. The Bible contains fulfilled prophecy. The virgin birth (Isa. 7:14), in the name Immanuel (Isa. 9:6), and the place of His birth (Micah 5:2), the price of betrayal (Zech. 11:12-13), the pierced side (Zech. 12:10), His garments (Ps. 22:18), His death as our substitute (Isa. 53:4-6) — these are too accurately fulfilled to be mere chance. It shows divine foresight.

4. Jesus testifies. Notice His attitude toward tradition (Matt. 15:1-6). For direct testimony see Jno. 5:39, Matt. 22:31-32, Luke 24:25-27. We must repudiate the testimony of Jesus or accept the inspiration of the Scriptures.

We conclude these evidences are sufficient; we have the Word of God; we should teach it as such; we should be dogmatic; the question is settled.

Was inspiration of the words or just the thought? Scripture means a writing and Paul says all Scripture was given by inspiration (II Tim. 3:16). It is in the words therefore. It is objected that this would destroy individuality of style. If that were true, it would be fatal to all inspiration, for the mode of thought is more marked than the mode of expression. Men wrote in a way natural to themselves when inspired, so that their writings were as truly human as if not inspired, and yet as truly divine as if written by the finger of God. As Jesus was both human and divine, so are the records that tell His wonderful story.

Rev. R. G. Joiner, from Newton, Miss., where he has been a student in Clarke Memorial College for several sessions, has recently accepted calls from Eastabuchie and New Augusta churches and has moved into the pastor's home at Eastabuchie. This is a good preacher and will do well in his new field.

Rev. T. J. Moore, our South Mississippi enlistment man, is rejoicing over the recent accession to his territory of three strong and well qualified pastors. These are: Rev. C. M. Ford, Mendenhall; Rev. S. P. Morris, Poplarville, and Rev. R. G. Joiner, Eastabuchie.

See the announcement on page 13 of the April sale of books.

THE WEEKLY PRAYER MEETING

Is there any sufficient reason why any Christian should refuse or neglect to pray in the presence of others? Why is it that so many justify themselves for refusing to pray in public? Let the leader of the prayer meeting this week take stock of the spiritual assets and liabilities of his church in this regard, using the following outline:

It has been said that there are many outlets of spiritual power, but only one inlet for spiritual power. Numbers, money, personal endeavor and many other things may serve as outlets of power; prayer alone is an inlet for power. If this be true, it follows that prayer is an all-important matter to those who serve in spiritual things.

The following Scriptures support, in part, the above claim and suggest, at least, three valuable thoughts concerning prayer: Zech. 4:6; Phil. 4:6; Jas. 4:3.

1. Our warrant for praying.

(1) The fact that Jesus Himself prayed.

(2) The further fact that Jesus taught His disciples to pray.

(3) Spiritual power is to be had chiefly for the asking.

(4) One's experience in answers to prayer.

2. Hindrances to prayer.

(1) Satan's interference.

(2) Many shun prayer because prayer does not fit into their "program." Conscience will not allow them to pray and indulge in things that they know are manifestly wrong for a Christian.

(3) Many are disposed to take it for granted that the things they desire will be forthcoming without any solitude or request on their part.

3. Solution for unanswered prayer.

(1) Ingratitude. Let thanksgiving precede petition.

(2) Unforgiveness. (Matt. 6:15.)

(3) Selfishness. (See Jas. 4:3, in R. V.) One may offer an allowable prayer with only selfish ends, and, therefore, fail to get an answer.

(4) Lack of faith. (Matt. 17:20.)

R. L. MOTLEY.

West Point, Miss.

GIVE A LIFT.

Three weeks ago Mississippi Baptists were moving most encouragingly in our foreign mission collections. We were some \$2,000 ahead of what we were at the corresponding time last year. But now we are falling behind and are about \$2,000 short of our standing for foreign missions at the same time last year.

Unless the figures change we will fall shamefully behind what is expected of us. My heart has been set on our giving the full amount of \$35,000 asked of us.

Brethren, are you rounding up your collections? Please send them in to Brother Lawrence as soon as possible. Have you looked after foreign missions in your churches? Don't allow the short time that is left to prevent you from reporting from your churches something done for souls far away in the darkness of sin.

Mississippi is not asked to give as much for foreign missions this year as we were last year; so our task is easier and it is made the more tremendously important that we come up with our full quota.

If the country churches with their missionary pastors will send in their small collections they will be as acceptable to God as much larger amounts from more able churches.

Be sure to get the money in to Brother Lawrence before May 1st.

Yours anxiously,

I. P. TROTTER.

Grenada, Miss.

NEW ORLEANS FOR CONVENTION.

The convention met in New Orleans in 1901, just fifteen years ago. We then had no self-supporting churches and only one good house of worship. Since then, with the aid of the Home Board there have been erected four good houses of worship with practically three self-supporting churches.

Geographically, we should have the next convention. In 1914 it met at Nashville, central-northern portion; 1915 at Houston, western portion; 1916 at Asheville, eastern portion; 1917 ought to be at New Orleans, central-southern portion of convention territory. Too, more people can meet with us at less expense individually than at any other point.

Since the convention met with us the city has practically doubled in population. Hence our needs are greater, likewise our responsibilities. This is the greatest mission field under the direction of the Home Board, the work being directed by them.

We have unsurpassed hotel facilities. They will make special rates. We hope to have the new auditorium, having a seating capacity of 7,000, ready for the convention. Should it not be, however, we will have a fine meeting place.

On to New Orleans in 1917!

A hearty welcome awaits you.

(Signed) R. L. Baker, I. N. Earle, F. C. Flowers, L. A. Moore, R. L. Powell, B. D. Robertson.

Add to your supply of reading matter. See page 13.

CLARKE MEMORIAL COLLEGE.

The session is drawing rapidly to a close. Before this letter appears in the paper we will be in our reviews for examinations. The commencement program will begin on Friday night, May 5, and continue through the 9th. The commencement sermon will be preached by Rev. W. H. Thompson, of Forest, and the baccalaureate address will be delivered by Hon. Marion W. Rely, of Meridian. We are getting out two weeks earlier than usual on account of the early opening last fall.

One of our ministerial students had a peculiar experience a week ago. Pastor R. L. Breland, of a church in this section of the State, invited Mr. Turner to preach for him on a Sunday that was taken, so Mr. D. W. Boone was asked to meet the appointment and preach. Before he went he heard that a notice had been placed on the door of the church by someone unsigned, threatening any preacher who came and preached for money or about money. The writer stated that missions had come near tearing up the church and that it would not be tolerated any longer. Mr. Boone went ahead to preach. There was a good crowd at the service and the sermon was on missions particularly. The church had been asked for \$5. Notwithstanding the threat, the preacher took the offering and got \$16.40; then in the afternoon organized the ladies and they made an offering of \$2.10 at the initial meeting. Mr. Boone is in his first year in college. The territory here needs working and I believe that if a few dollars were spent right now here that an abundant harvest would be the early and lasting result.

CHARLES D. JOHNSON,

Faculty Secretary.

Rev. S. P. Morris, recently from Louisville, Ky., has accepted a call for full time to the Poplarville Baptist church, and entered upon the work last Sunday. Brother Morris is one of our very best ministers, and Poplarville is one of the most promising and important fields of labor in our State. Our King's business ought to go well at Poplarville.

Another new book on "The Four Gospels" in Dr. B. H. Carroll's series of "Interpretations of the English Bible," is out. Price, \$2.25 net. The Baptist Record Book Store, Jackson, Miss.

S. O. S.

MRS. G. W. RILEY

WHAT? Our Training School Fund. WHEN? NOW. WHO? YOU. HOW? By A Sacrificial Gift.

We are so thankful for the large deeds of our W. M. U. during the past year—results made possible by the multiplied efforts of each faithful worker who contributed a part, however small in itself.

The impetus thus given and the momentum acquired by the aggregate work up to date have but fitted us for one grand rally of all our forces to meet our apportionment for the Training School Fund, and put us squarely up to the goal.

Shall we be recreant to our pledged word through oversight or indifference?

The secret of the strength of our work has been united purpose and effort, so let each one who reads this appeal feel it is a personal call to do something at once for this specific purpose.

If one woman in each church would appeal to individuals for a thank-offering, and pray while appealing, the results would be amazing.

The writer asked the parents of a fine four-year-old son if they had ever given the Lord a special thank-offering for the gift of such a boy, and they joyously responded.

Mother, have you brought to Him an offering for the preservation of the health of your loved ones, or are you waiting until from out the shadow of a great sorrow you are bringing the Lord belated gifts? **HELP—HELP NOW!**

"ALL THE POOR CAN'T TITHE."

Jesus our Lord was born in poverty. At His presentation in the temple His mother offered the sacrifice of the poor. When He rode into Jerusalem it was on a borrowed animal. When He wanted to pay tribute He sent Peter to a fish's mouth for money. He said, "The foxes have holes and the birds have nests, but the Son of Man hath no place to lay His head."

"The common people heard Him gladly." He chose His apostles from among the poor, and looking on His disciples He said, "Blessed be ye poor." When He was about to ascend into heaven He bade Peter feed His sheep (but He never said shear them).

Paul in his day took wages from churches that he might preach the gospel, but he never fostered a collection except for the relief of the poor. He said to them, "I seek you, not yours." He said, "First, a willing mind is acceptable." "According to what a man hath," and "As a man purposeth in his heart"—(not head).

In our day some say pay the tithe or you are a thief and robber, and no thief can go to heaven. Destroy the teaching of the New Testament on giving, and convince the poor that this theory is true, and they will either sit down in despondency or go to work in order to be saved. On the one hand it will rob the work of many dollars. On the other it will rob poor Christians of their reward for our motive in giving has everything to do with our reward. (II Cor. 9:7; I Cor. 13:3.)

A poor brother lived on a little farm owned by the pastor of his church. He was so poor in this world's goods that he was forced to work on halves to support his family. And being like multitudes of others, he lived up a year's labor before he made it. At the beginning of the year his pastor loaned him seventy dollars without interest to buy food and raiment. At the end of the year when his crop was gathered and sold he had seventy-five dollars for his part. Now did the New Testament (the Lord) require him

to pay one-tenth of this amount to Him? I say no. The seventy dollars was not his, but was borrowed money. "Provide for honest things, not only in the sight of God, but also in the sight of men."—II Cor. 8:21. So he paid the seventy dollars and paid the five to his doctor. He then came and said, "Pastor, I must have something to give in our mission offering; if you will give me a day's work I will give the proceeds to missions." He did the work and received seventy-five cents. Now, if he had complied with the law he would have given seven cents, but being under grace he could not afford that, but gave all, thus placing himself on the list with the widow that gave the mite. Deny this and we destroy the teaching of Jesus.

Two preachers in their rounds came in contact with a poor widow and her little children in need; they had four dollars in their possession; they could not afford to tithe. Grace said, "Give all." This they did.

My dear brethren, what is most needed today is not to mislead the people to get money. But we need to appeal to them to follow the example of the Macedonian Christians (II Cor. 8:5), i. e., give themselves. Get the poor to do this and they would be begging the preachers to receive their offerings for worthy objects. Get the rich and high-salaried Christians to do this and they would forget their tithing (law) song even quit spending their nine-tenths for luxuries and foolishness, but turn it into our church and board treasuries and cause them to overflow. Then preachers could go back to the gospel and cease to be beggars.

I wish that some of our kingdom and church financiers would read what Geo. W. Truett has to say in his new book, "We Would See Jesus," page 194. Speaking of the Macedonian church, he said, "Nobody coerced them. Nobody drove them. Nobody scolded them. Nobody sought to wheedle money out of them by all sorts of vain pleas. God pity us! I have no respect for that sort of a thing in religion."

I pray that more men like Geo. W. Truett

will come out and take a stand for truth and right in our misleading, error-breeding, compromising and luke-warm age. But if they won't, I want to beg the little preacher, who, like my unworthy self, is willing to follow in Jesus' steps, i. e., be made of no reputation (Phil. 2:7) to come out and take a stand for the New Testament principles. "Earnestly contend for the faith that was once for all delivered to the saints."—Jude 3.

To the question asked in the last issue of The Record, "Can everybody afford to pay God as much as one-tenth?" I answer, No. Many that are not giving one-tenth could give one-tenth; and many that are paying (not giving) one-tenth could and ought to pay more and doubtless would if they realized the requirements under grace, i. e., in the New Testament. But many of God's poor who have only mites could not afford to divide them, but had rather gladly give all.

A Colgate with his possessions on his back, or a young Jacob with his soul filled with heavenly visions, neither having household, could joyfully purpose to give one-tenth and prosper. But many of God's poor that have households can't give anything without becoming dishonest in the sight of God and man (II Cor. 8:21) and worse still, they would deny the faith and become worse than infidels (I Tim. 5:8). But Jesus says unto them, "Blessed be ye poor."

"First, a willing mind is acceptable, according to that a man hath, and not according to that he hath not."—II Cor. 8:12.

"We are not under law, but under grace."—Rom. 6:14. "The love of money is the root of all (much) evil." Yours for the truth,

J. W. HICKS.

There is a list of books at one-third less than the regular prices, on page 13. Mark the books you want and mail the list with your remittance. They will be sent postpaid.

THREE 1916 Model Touring Cars GIVEN AWAY THREE

\$5000 In Prizes and Cash Commissions to be **\$5000**
 Awarded MAY 27th, 1916, by the
DAILY CLARION-LEDGER

50,000 Votes For Every \$15.00 in Subscriptions This Week



HOW TO ENTER THE CAMPAIGN AND WIN A PRIZE

THE CAMPAIGN is open to any one of good character. The first thing to do is to enter your name as a candidate—then either write, call or 'phone the campaign manager for a receipt book to use in taking subscriptions. Full supplies and information are awaiting you now.

Secure the help of your friends—let everyone with whom you are acquainted know that you are in the contest TO WIN before they promise to help some other candidate. Use the telephone. If you belong to a church, society or organization, let your fellow-members know that you expect their help.

Send in your name at once and 1,000 free votes will be awarded you. Do not think you cannot win—hundreds of people are winning in similar contests in different parts of the country. Who has a better chance than you? If you cannot enter yourself, send in the name of one or more of your friends. You will be doing them a great favor.

Experience is unnecessary in this contest. The campaign manager will furnish you full instructions regarding the work.

Contest Now Open--Start Today

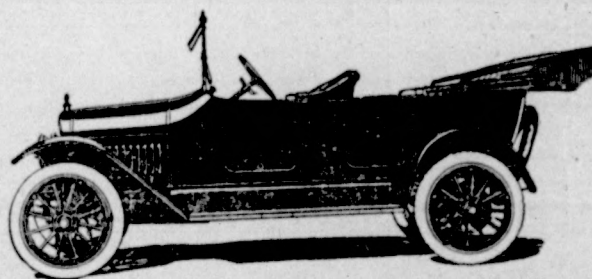
Here Are The Prizes

THREE FULLY EQUIPPED TOURING CARS
 ONE \$600 PLAYER-PIANO
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 FOUR GUARANTEED GOLD WATCHES
 FOUR SPLENDID CAMERAS

YOU CANNOT LOSE

You cannot lose in this campaign. If you fail to win one of the above prizes we will pay you 20 per cent commission on the new subscriptions you turn in according to the rules of the campaign.

MAXWELL TOURING CAR—Value \$695.00



Purchased of KING AUTO CO., Jackson, Miss.

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THE CANDIDATE securing the largest number of votes in the whole campaign will be given choice of the automobiles.

After the first choice has been taken, an automobile will be awarded in each district. Candidate having highest number of votes to get first choice.

The fourth, fifth, sixth and seventh prizes will be one \$600 Player-Piano, two Tours to Toronto and a \$100 Cabinet Phonograph; these four prizes will be awarded in alternate districts according to the standing of candidates after the three automobiles have been awarded.

Then comes a fine diamond ring for each district, four gold watches, two for each district, and four cameras, two for each district.

All candidates who fail to win a prize will be paid 20 per cent commission on the money they turn in according to the rules of the campaign.

DIVISION OF DISTRICTS

DISTRICT NO. 1 includes all the city of Jackson.

DISTRICT NO. 2 includes all of Mississippi in which the Clarion-Ledger circulates outside of Jackson.

The territory is divided into districts in order to distribute the same number of prizes outside of the city of Jackson as are distributed in Jackson.

HERE IS THE ENTRY BLANK—SEND IN YOUR NAME TODAY

NOMINATION BLANK
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DATE _____ 1916

I NOMINATE _____
 (Give Full Name of Candidate)

ADDRESS _____

Cut out this blank and send to the Clarion-Ledger, with your name, or the name and address of a friend. The names of persons making nominations will not be divulged. The first nomination sent in will count 1,000 votes if sent to the Campaign Manager. The Clarion-Ledger reserves the right to reject any objectionable nominations.

Address All Communications to Campaign Manager

Daily Clarion-Ledger

SPECIAL PHONE 362

Jackson, - Mississippi

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Hood's Sarsaparilla relieves all these ailments. It is the old reliable medicine that has stood the test of forty years—that makes pure, rich, red blood—that strengthens every organ and builds up the whole system. It is the all-the-year-round blood-purifier and health-giver. It embodies the careful training, experience, and skill of Mr. Hood, a pharmacist for fifty years, in its quality and power to cure. Ask your druggist for it today.

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"Our ladies greatly enjoy these studies, and appreciate the value of the splendidly arranged questions." Mrs. S. R. Boykin, Sec'y Ladies' Aid Society, Baptist Church, Humboldt, Tenn.

"I consider it the finest course of Bible study I ever saw. The questions are asked in such a way as to instigate search in the Mine of Truth."—Rev. M. E. Davis, Pastor Baptist Church, Duffau, Texas.

Don't delay ordering the booklets, but start the good work at once.

ANSWERS printed in separate pamphlet. Sold at same prices as question books—10c, three or more 8 1-3 cents each. Orders promptly filled when sent to THE BAPTIST RECORD, Jackson, Miss.

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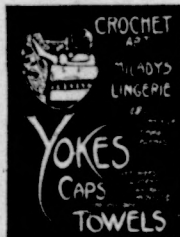
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MASONIC TEMPLE, CHICAGO

WHEN WRITING OUR ADVERTISERS
PLEASE MENTION THIS PUBLICATION

Sunday School Lesson

BY A. J. AVEN, LL. D.

PETER DELIVERED FROM PRISON.

Acts 12:1-19.

Introduction.

When the apostles and brethren that were in Judea heard of Peter's experience with Cornelius, and the results thereof, they at once raised an objection to his preaching to the Gentiles. But Peter explained the matter to them going into a complete rehearsal of what had happened. When they had heard Peter's explanation, they glorified God. But this great truth, that the gospel was intended for all the world, had not yet been understood by all the disciples, for those that were scattered because of persecution went about preaching to none but the Jews. But the Lord blessed their work exceedingly, and on the disciples' hearing of it at Jerusalem, Barnabas was sent to Antioch, and finding the work of the Lord so prosperous, was glad.

Lesson Teachings.

Herod.—Various accounts are given of the ancestry of the Herods, but laying aside all speculations and fancies, it is very likely that they were of Idumaean descent. The Herod before us today was the grandson of Herod the Great, who was on the throne at the time of Christ's coming, and he it was who had the children put to death in his vain attempt to slay the child, Jesus. While the Herods were aliens by race, they were Jews in faith. The man under discussion in this lesson is known as Herod Agrippa I. He was reared at Rome, and was thrown into prison by Tiberius, the Roman emperor. On the ascension to the Roman throne of Caligula, he was given the governments formerly held by the tetrarchs Philip and Lysanias, and also had bestowed on him the ensigns of royalty. He was in great favor with the emperor and for his faithful services he received the government of Judea and Samaria. Unlike his predecessors, Agrippa was a strict observer of the law and he sought with success the favor of the Jews. It is probable with this in view that he put to death James and imprisoned Peter. In the fourth year of his reign over the whole of Judea, Herod Agrippa attended some games at Caesarea, held in honor of the emperor. When he appeared in the theatre, his flatterers saluted him as a god, and suddenly he was seized with terrible pains and being carried from the theatre to the palace died after five days' agony.

Peter's Prison.—Here we are permitted to study character by comparison. We best get our estimates of character by bringing into close contact the one under consideration with another closely connected with him in some sort of activity. Abraham stands out in bolder relief by placing him beside Lot. Joseph's character appears better when brought in contrast with the debased spirit of his brethren. We shall know Peter better, if at the outset,

we think of him in connection with Herod who had such cruel designs on his life. Herod was born in a palace; Peter in a fisherman's home; what was a deed of shamelessness to Herod could feed the fires of his ambition; what cared Peter for suffering provided he could attend the sheep of the Shepherd? Herod pleased the people. Peter pleased his Master. Herod was saluted as a god, and in five days died. Peter was cast into prison; Herod gave not God the glory and was eaten of worms. Peter's friends and I suppose Peter also made prayers without ceasing, and Peter was released from prison. Herod was man-pleasing, and Peter was God-pleasing. Which will you be, Herod or Peter?

Peter's Power.—To the unobserving it would seem that Herod had all the power necessary for his carrying out of any purpose; that Peter was in a most helpless state. Power is not what we see, for we merely see manifestations of power, which is hidden away in the laboratories of God, where it is manufactured. We see the flash of the lightnings and hear the roar of the thunders, notice the tree torn into shreds, and we are apt to say there is power, but what we see is but the manifestation of power. The real power is back in the laboratory of God where He created elements which under certain conditions display the manifestations of power. Peter's power was invisible; it was in the prayer meeting in the house of Mary. While this power is the stumbling block of the world, it is at the same time the abiding reality of the world.

Peter's Perplexity.—And behold, an angel of the Lord came upon him. Peter obeyed the instruction of his visitor, but was much perplexed. He thought he saw a vision. Yet he appropriated the words of the golden text, "The angel of Jehovah encampeth round about me," and followed the angel. No man redeemed of God has a commission to despair. In ways unthought of, God's angel will guide those who trust Him and approach Him in faithful prayer. "Men bind shackles, station guards, lock doors, and proudly defy deliverance. God sends His angels, shackles are loosed, guards discomfited, locks picked." And so the prison doors, in obedience to the command of God's angel, flew wide open, and so wonderful it was that even Peter was dazed. And well might he be, for the time in the history of Peter's activities had come that he must have impressed upon him anew the ever presence of God. Great trials awaited him and he must have a strong and brilliant manifestation of the invisible power.

Peter's Protection.—So long as there was need of the guidance of the angel Peter had his company, but as soon as the iron gates had opened and allowed Peter to pass through and out into the streets, the angel departed and Peter came to himself, and recognized what had happened. He proceeded at once to

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HINDERCORNS Removes Corns, Callouses, etc., stops all pain, ensures comfort to the feet, makes walking easy. 15c. by mail or at Druggists. Hiseox Chemical Works, Patchogue, N. Y.

OLD FOLKS SAVED FROM SUFFERING

Mrs. Mary A. Dean, Taunton, Mass., in her 87th year, says, "I thought I was beyond the reach of medicine, but Foley Kidney Pills have proven most beneficial in my case."

Mr. Sam A. Hoover, High Point, N. C., writes, "My kidney trouble was worse at night and I had to get up from five to seven times. Now I do not have to get up at night, and consider myself in a truly normal condition, which I attribute to Foley Kidney Pills, as I have taken nothing else."

Mrs. M. A. Bridges, Robinson, Mass., says, "I suffered from kidney ailments for two years. I commenced taking Foley Kidney Pills ten months ago, and though I am 61 years of age, I feel like a 16-year-old girl."

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The safest, Best BLISTER ever used. Takes the place of all liniments for mild or severe action. Removes all Bunches or Blemishes from Horses and Cattle. SUPERSEDES ALL CAUTERY OR FIRING. Impossible to produce scar or blemish. Every bottle sold is warranted to give satisfaction. Price \$1.50 per bottle. Sold by druggists, or sent by express, charges paid, with full directions for its use. Send for descriptive circulars.
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the house of Mary, the mother of John, where unceasing prayer had been made. Note that just so long as Peter was in need of the angel, the angel staid with him. Peter has now come to himself, and his first impulse is to go to the company of friends who had been unceasing in prayer for him, and if they could open the doors of the prison with this invisible power, they could continue to protect him with it. Note, as Peter had strength in the consecration of his friends, so we today have access to the same source of power. And, often, things come to pass that the world does not understand, but one or two people in the world do understand. We are prone to look upon the happenings as due to circumstances. That may be true, but what brought about the circumstances? We may not know nor stop to consider, but God knows, and so do a few of His faithful followers. It is like this: A man is in a prison. A beetle is sent up to the tower window with a silk thread attached; to this thread is attached a linen thread and again to this a heavier cord, and to this a cable which is strong enough to enable the prisoner to slide down and escape. So it is, the prayers of the faithful are but silken threads which are strong enough to hold God's cable which is able to sustain any petition which may be sent up.

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If you suffer with any chronic disease that does not seem to be benefited by drugs, such as dyspepsia, indigestion, sick headache, neuralgia, rheumatism, gall stones, liver or kidney diseases, or an yother chronic ailment involving impure blood, you are cordially invited to accept the liberal offer made below. It is a grave mistake to assume that your case is incurable simply because remedies prepared by human skill have not seemed to benefit you. Put your faith in nature; accept this offer and you will never have cause to regret it.

I believe this is the most wonderful Mineral Spring that has ever been discovered, for its waters have either restored or benefited nearly everyone who has accepted my offer. Match your faith in this Spring against my pocketbook and if the water does not relieve your case I will make no charge for it. Clip this notice, sign your name, enclose the amount and let this wonderful water begin its healing work in you as it has in thousands of others.

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Gentlemen:

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"Brooklyn Bookseller Starving," read Mr. Flatbush.

"That particular business is pretty dull, I suppose," said Mrs. Flatbush. "Almost everybody in Brooklyn has a book by this time."

Parents Should Know this Splendid Remedy

Simple Laxative Compound Helps to Correct Constipation in Children.

With all children there are times when the bowels fail to act naturally and it becomes necessary for the parents to administer a remedy. Cathartics and purgatives should never be used as these agents afford only temporary relief while their violent action shocks the system unduly. Mrs. Eva F. Gaff, 517 10th St., Washington, D. C., says that her little girl, Marie, had been subject to constipation, and that she found Dr. Caldwell's Syrup Pepsin the best remedy because of its mildness, and now always keeps a bottle of it in the house.

Dr. Caldwell's Syrup Pepsin is a compound of simple laxative herbs, free from opiates or narcotic drugs of any kind, and is an ideal remedy for children because of its mild action and positive effect. Its use tends to strengthen the impaired bowel action and restore normal regularity.

It is important that parents should know of a dependable remedy with no unpleasant after effects, griping



MARIE GAFF

or strain. Dr. Caldwell's Syrup Pepsin costs only fifty cents a bottle and can be procured at any drug store. To obtain a trial bottle, free of charge, write to Dr. W. B. Caldwell, 454 Washington-St., Monticello, Ill.

Evangelist J. H. Dew has closed a great meeting at Writewright, Texas. There were sixty-five conversions. It is not stated how many were added to the church. Pastor W. J. Epting is happy. Dew has held several meetings with Pastor Epting.

Evangelist Ray Palmer, of the Home Board, has just closed a fine meeting with the church at Newnan, Ga. He had record-breaking crowds, and "they say" he preached the gospel fearlessly and faithfully. Many have joined the church.

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B. Y. P. U. PROGRESS

Officers of all Unions are urgently requested to send news notes for publication, and questions concerning the work to be answered in this column, to W. E. Holcomb, Quitman, Miss.

Brother Byrd reports the organization of two Sunday Schools and B. Y. P. U. conventions in March, one at Hattiesburg and the other the Hopewell Association at Morton.

The New Albany B. Y. P. U. completed last week the Manual, after a five-days' institute. About forty took the course, the pastor teaching. Mr. Frank Lee is our efficient president.

Pontotoc, Rev. Luther Holcomb, pastor, holds the record for post-graduate work in the Southern Baptist Convention. Pontotoc gave \$100 from the Sunday School on Mission Day. Senatobia gave \$75.

Holly Springs, Brookhaven and Mt. Olive registered as A-1 in Sunday School efficiency the past month. Congratulations! It has been a hard, long journey, but now that the summit has been reached, no one can doubt that it has been worth while.

Brother T. W. Green, pastor of Immanuel church, Hattiesburg, our beloved Mississippi Woman's College church, has consented to write a brief series on "The Teacher Training Class," dividing his subject into four parts—"The Need," "The Provision," "The Opportunity," "The Duty."

Now is a good time to review the points in the Standard of Excellence. Check up the requirements, and see how much is lacking; then settle down to bring up the ones not yet attained. We are expecting to report several Unions and Sunday Schools as having reached the A-1 Standard at the close of this quarter.

Brother Byrd spent one week at Harpersville. They have an agricultural high school there. The B. Y. P. U. Manual was taught each morning at chapel, and the Sunday School Manual in church at night, with seventy-five people in the class. Prof. Moore continues the work in the Sunday School Manual Tuesday and Thursday nights each week.

Summarizing the work of last month, Brother Byrd says, "We enrolled fifty-four classes in Normal course work, delivered fifty diplomas, three red seals, one post-graduate diploma, and two gold seals. We now have in Mississippi 2,714 diplomas, 349 red seals, and 175 blue seals. We have sixteen post-graduate diplomas, and nine gold seals."

The Blue Mountain Unions occupied the preaching hour the first Sunday, giving a program on the essentials of B. Y. P. U. work. As the session draws to a close, an earnest effort is being made to impress the workers with the great value of the B. Y. P. U., and to send them forth fired with enthusiasm to carry the work forward in their own communities.

Advertising has become one of the greatest enterprises of the modern world. A maxim of one of the most successful advertising experts of today is, "People will go where they are invited and stay where they are well treated." If this applies with such force and success in the business world, is it any less true in the work of the kingdom? A thousand neatly printed invitation cards will not cost much, and will be worth many times their cost if judiciously used. Also a few paragraphs, giving the leader and the program for the next meeting, will be gladly printed by your local paper. Let some one be made responsible for the publicity department of the Union, and watch results.

THE BEST B. Y. P. U. SECRETARY.

By J. Norris Palmer, Secretary Blue Mountain Union.

The best B. Y. P. U. secretary is the one who not only fully performs his duty, but who takes advantage of every opportunity for helping to make his Union a more perfect and useful organization.

The duty of this officer consists in keeping full and complete records. In order to do this successfully, the secretary should make use of three tools, namely, the secretary's record book, which provides for the various items of record, the individual envelope, used for making the weekly report, and the blackboard for showing this report at the weekly meeting.

Through keeping the records, the secretary is enabled to know just what each member is doing in reference to each of the various points in the Standard of Excellence. He may enlist his fellow members in the different phases of the work by speaking with them personally and showing them that the success or failure of the entire Union rests with the individual member.

The best secretary possesses three qualifications. First, he must be familiar with the most efficient means of accomplishing his duty. Second, he must be enthusiastic and eager to see his Union brought to the highest point of efficiency. In addition to these, he must be influential with his fellow-members—able to influence and encourage them to do their best.

(Continued on page 16)

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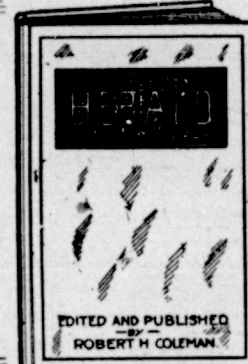
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Miss Grace Landrum, daughter of Dr. W. W. Landrum, of Louisville, Ky., has been elected professor of English in the Tennessee College for women, and will enter upon her duties September 1. She is a graduate of Radcliffe College and has her A. M. degree from Chicago University.

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MRS. C. L. LEWIS.

Carnations, drooping their graceful heads in silent acknowledgment of their own fairness, satisfy the eye of the lover of beauty, and fill the air with the fragrance they breathe forth. The voice of the singer, lingering among the notes of the tender old song, recalls by its sweetness memories of youth, and impulses long since passed away. But more beautiful than God's perfect flowers, sweeter and more stirring than the loveliest song, is the life of a noble Christian woman, and the influence it distills. Such a life, "pure in its purpose and strong in its strife," is that of Mrs. Jennie Lewis, which was completed in its earthly cycle on the morning of April 7th, 1916. Gentle in character, cheerful in disposition, devoted in constant desire to do her Father's will, she lived among us from year to year, in reliance upon that Father's guidance. Feeble in health, fettered by circumstance and misfortune, she yet accomplished a work which many a stronger frame might envy. She strove to lead her children in the path which she herself trod, and as long as they live, they will think with reverent hearts of her teaching and her life. Her sympathies, active and helpful, even to the point of painful self-sacrifice, were always with those in need, and there are many who mourn today because she has passed away. No call for help for body or soul found her unheeding, and her prayers were unailing for those of her own household and for others not bound to her by any tie of blood or friendship, that they might be saved. It is my personal testimony that during her last months and weeks of weakness and suffering, Mrs. Lewis' thoughts and earnest efforts were directed to the reclaiming and conversion of some among us whose claim upon her was no greater than upon you or me. "Men may rise on stepping stones of their dead selves to higher things," and as I look upon this noble life now closed, I see plainly not only our own sinful dispositions made over, the evils of our characters put away, but that sorrow, sickness, humiliation, poverty, may furnish footholds by which we may mount to God. Let us thank Him that we have had such a friend, and try by a more perfect personal service of our own to make her loss less keenly felt among us.

"Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; for their works follow with them." These are they who have come out of great tribulation, and have washed their robes and made them white in the blood of the Lamb. Therefore are they before the throne of God; and they serve Him day and night in His temple; and He that sitteth on the throne shall spread his tabernacle over them. They shall hunger no more, neither

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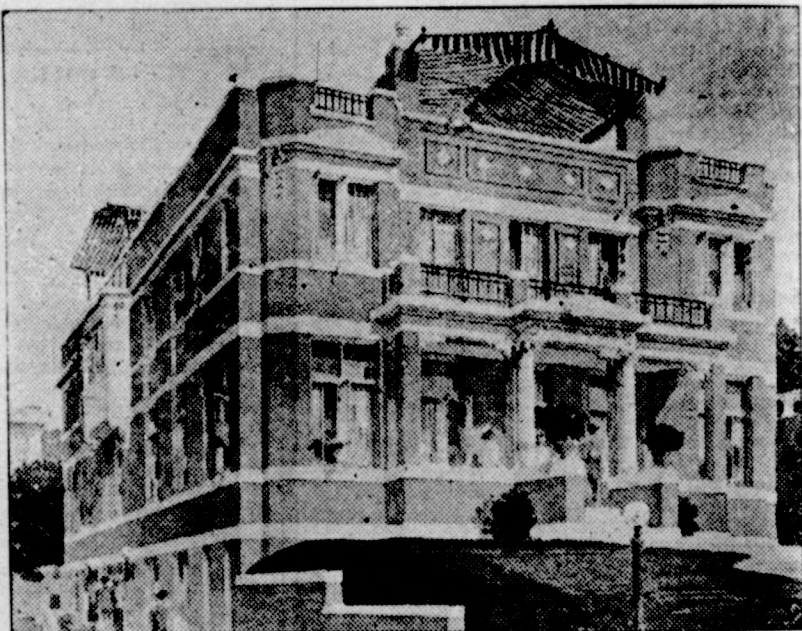
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thirst any more; neither shall the sun strike upon them nor any heat, for the Lamb that is in the midst of the throne shall be their shepherd and shall guide them unto fountains of waters of life and God shall wipe away every tear from their eyes."

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You're bilious, sluggish, constipated, and believe you need vile, dangerous calomel to start your liver and clean your bowels.

Here's my guarantee! Ask your druggist for a 50 cent bottle of Dodson's Liver Tone and take a spoonful tonight. If it doesn't start your liver and straighten you right up better than calomel and without griping or making you sick I want you to go back to the store and get your money.

Take calomel today and tomorrow you will feel weak and sick and nauseated. Don't lose a day's work. Take a spoonful of harmless, vegetable Dodson's Liver Tone tonight and wake up feeling great. It's perfectly harmless, so give it to your children any time. It can't salivate, so let them eat anything afterwards.

The Convention Normal Course

Book 1. "The New Convention Normal Manual" (Spillman, Leavell, Burroughs); cloth, 50 cents; paper, 35 cents.

Book 2. "Winning to Christ—A Study in Evangelism" (Burroughs); cloth, 50 cents; paper, 35 cents.

Book 3. "Talks With the Training Class" (Slattery); 50 cents.

Book 4. "The Seven Laws of Teaching" (Gregory); 50 cents.

Book 5. "The Graded Sunday School" (Beauchamp); cloth, 50 cents; paper, 35 cents.

Book 6. "What Baptists Believe" (Wallace), or "Doctrines of Our Faith" (Dargan); cloth, 50 cents; paper, 35 cents.

"Doctrinal Outlines," 25 cents, is prepared as a guide for those undertaking to teach either of these books.

Book 7. "The Heart of the Old Testament" (Sampey), or "Old Testament Studies" (Burroughs); cloth, 50 cents; paper, 35 cents.

Book 8. "Studies in the New Testament" (Robertson); cloth, 50 cents; paper, 35 cents.

Books may be studied individually or in class. Begin at any time. Send for "The Convention System of Teacher Training," by Educational Secretary P. E. Burroughs; 25 cents.

For prompt shipment, order from

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FRECKLES

Now Is the Time to Get Rid of These Ugly Spots

There's no longer the slightest need of feeling ashamed of your freckles as the prescription ointment—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of ointment—double strength—from your druggist, and apply a little oft night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than an ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength ointment as this is sold under guarantee of money back if it fails to remove freckles.

WHEN WRITING OUR ADVERTISERS
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NEWS IN THE CIRCLE

MARTIN BALL

Dr. H. H. Hulston, pastor of the First church, Oklahoma City, is engaged to assist in a meeting with the First church, Waco, Texas. Dr. J. M. Dawson is the pastor.

Rev. W. T. Sherrod has accepted the position of seminary evangelist for the Southwestern Theological Seminary. He is well equipped for his new position.

The membership of the church at Amory, under the leadership of Pastor R. C. Blallock, is preparing to build a \$20,000 building. They will begin the building this summer.

Pastor S. P. White, for six years pastor at Cleveland, has resigned to accept the pastorate of the church at Shelbyville, same State. He did splendid work at Cleveland.

At Clarksdale the church went considerably beyond the amount requested of us for home missions. The Sunday School was also very liberal in its offering on Sunday School day.

Pastor H. H. Drake has resigned the pastorate at Union City, Tenn. His future plans have not been made known. But he will not be long out of work. The resignation is effective June 1.

Evangelist L. E. Finney recently closed a fine meeting with the church at Hearne, Texas. There were sixty-one additions to the church, and many others were converted. Everybody is happy.

It is stated that there are more self-supporting Baptist churches in Burmah than there are in New York State. Missionary A. Judson wrought better than the world thought. His work abides.

Evangelist J. B. DeGarmo recently closed a great meeting at Luling, Texas. Many were won to Christ and united with the church. DeGarmo preaches a full gospel. He is now at Roseale in a great meeting.

Rev. J. E. Skinner, of Nashville, Tenn., is assisting Pastor I. N. Penick in a meeting at Martin, Tenn. The college, Hall-Moody Institute, and the whole town is moved by his preaching.

The Baptist Standard states that Rev. F. C. Flowers, of New Orleans, has accepted a call to Baldwin, Miss. Dr. Geo. M. Savage has been pastor at Baldwin for several years. We trust Dr. Flowers will locate at Baldwin.

The trustees of Furman University, S. C., have dispensed with the fitting school, and will use the dormitory to accommodate the college students. There are several academies in the State for the preparation of students for college work.

Dr. Gambrell says of Pastor Geo. W. Truett, "He is over-worked. His willingness to serve carries him too far. There are calls to do every sort of thing. It is not Christian to even over-work a horse, to say nothing of a man."

Pastor J. R. Nutt, of Belton, Tex., who is so well known and loved in Mississippi, has just closed a very gracious meeting in his church, doing all the preaching himself. Many were converted among the town people and Baylor College girls.

The Biblical Recorder has a unique issue this week. The photos of the moderators of the associations in the State are presented with a brief biographical sketch of the lives of each one. All North Carolina will be interested in it.

Pastor Harry Leland Martin is this week in a meeting at Brookhaven. Pastor Morgan had his church in fine condition for a meeting. It is a three weeks' campaign. We shall expect the Lord's blessings to rest upon the labors of these godly men.

Three churches in Houston, Texas, have consolidated and organized one in the center of the population, from which the three drew their constituency. The consolidated church begins work with 650 members. They are now ready to do great work.

LOUISVILLE SEMINARY LETTER.

We are on the "last lap" of the session, but it is about the tightest part of the race for some of us. We have had some notable visitors within the last few weeks, and of two great men of faith I must tell you. But I am going to reserve one of these, Pastor William Fetler, of Russia, for a later letter and take more time for the account of his visit. One of the greatest kingdom statesmen in America, though, is Dr. Henry C. Mabie, formerly secretary of the American (Northern) Baptist Foreign Mission Board, who is now employed in visiting the students of the Baptist colleges and seminaries, and who gave us two lectures last week. He combines profound and thorough scholarship with deep spirituality as few men do whom we have ever seen. The idea of the cross thoroughly permeates his thinking. He spoke to us the first day on "Experiential Religion," showing how one cannot understand the Christian religion at all from the outside, no matter how great his mind, but that we must will to believe in it and obey the teachings before we can understand. The second day his subject was "The Ultimacy of the Missionary Program." He is sure that, no matter how wars and great social movements may turn out, God will work out the success and glory of His kingdom, even through the very things that seem to be bringing it to naught.

This week the student volunteer band (foreign missionary) and the pioneer band (prospective home mission workers) are conducting the chapel services, which are regularly conducted by the faculty. They have the walls of the chapel covered with missionary charts and bulletins, and each day carry out programs of an educational and an inspirational nature. The volunteers have had lantern slides made showing the photographs of the Seminary and Train-

ing School volunteers who are applying for appointment this year, and are showing these at various churches wherever opportunity is given, to impress on the Baptist constituency that there are more workers wanting to go than the people have yet been willing to support.

At Broadway Baptist church this week there is being conducted, by the City Union of B. Y. P. U's, a training school for B. Y. P. U. workers. Our Prof. L. P. Leavell is teaching a class in the Manual; Dr. Carver is teaching a mission study class, and Mr. E. E. Lee, of Dallas, is teaching another training class. In connection with this, there is meeting for two days the annual State B. Y. P. U. Convention. What an opportunity for training and for inspiration for the young people who have taken the time to attend!

Prof. Leavell's work in Sunday School pedagogy in the Seminary is attracting lay workers and others who wish to specialize in Sunday School work. He gives out only the theory, but a wealth of practical suggestions, and has the members of his class observe special features of the work in the best Sunday Schools in the city, and compare them with the work in undeveloped schools. This clinic work puts students to thinking.

Fraternally,
HOYT E. PORTER.

ARE YOU OUT OF SORTS, impatient, melancholy, pessimistic, down on the world? If so, your liver is out of shape. Healthy people look at the world through rosy glasses. Buy a bottle of Plantation Chill & Fever Tonic and Liver Invigorator, price only 50 cents, and watch your spirits pick up. It cleanses and invigorates your sluggish liver and puts you on your feet again. No arsenic and no calomel. Purely a vegetable compound.

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MOTHER'S DAY

SECOND SUNDAY in MAY

We Are Headquarters for
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Prepared by
Miss Anna Jarvis, Founder

Send 10 cents for samples of an Order of Service, a Culluloid Button, and a Post-card of Announcement and Invitation for Mother's Day.

Large Poster Announcement, to hang outside the church, 15 cents each. Culluloid Button, 20 cents a dozen; \$1.50 a hundred. Announcement and Invitation Post-cards, 75 cents a hundred.

AMERICAN BAPTIST PUBLICATION
SOCIETY

514 N. Grand Avenue
St. Louis, Mo.

B. Y. P. U. PROGRESS.

(Continued from page 12)

SALLIS B. Y. P. U.

The Sallis B. Y. P. U. rendered the following missionary program Sunday evening at the Baptist church:

The installation of officers, by Rev. F. H. Bancroft.

Song — "Come Thou Almighty King."

Scripture lesson — Matt. 5:31-46, by Mrs. Bryan Ellington, president.

Song by B. Y. P. U.

Prayer for world-wide missions — Mr. P. E. Shuttleworth.

Solo — "Love Divine," by Mr. Fred Campbell.

Missionary address by Rev. F. H. Bancroft.

Quartette by Misses Edna Foster, Mary Walton; Messrs. Fred Campbell and Sylvan Boyett.

Dialogue — Representatives from China, Japan, Mexico and America, by Misses Katherine Walton, Gladys Caldwell, Mary Walton and Mozelle Gunter.

Recitation by Paul Boyett.

Reading by Mary Walton.

Song — "Jesus Shall Reign," by congregation.

Closing prayer by Prof. J. A. Beaty.

Our enrollment has increased from eighteen to twenty-five, and we expect more at an early date.

NETTIE FOSTER,

Cor. Sec'y.

ORGANIZATION OF B. Y. P. U.

The young people of the Brookhaven Baptist church met February 6, 1916, and organized a Senior B. Y. P. U. Mr. Arthur Flake was with us several days and gave us some fine talks of the good that a B. Y. P. U. could do. He told us how to make the organization a success, and we are trying to follow his teachings as best we can.

We have about fifty members enrolled, but hope to have more. We have very interesting programs, which we get from the B. Y. P. U. quarterly. The interest is growing at every meeting. We meet from 6:30 to 7:30 on Sunday nights before church.

We have the following officers: President, Mr. J. Norris Montgomery; vice-president, Mr. R. J. Ray; secretary, Miss Kate Russell; assistant secretary, Mr. Luther F. Tyler; corresponding secretary, Miss Lucile Higdon; treasurer, Mr. Milton Green; organist, Miss Fannie Mae Kees; captain of group I, Mr. Roy Thompson.

A NERVOUS BREAKDOWN,

no matter how trivial it appears, may be the beginning of the end of you. The heart and nerves are so closely connected that nothing can affect the nerves without affecting the heart. A shattered nervous system means a weak heart. If you are troubled with palpitation, short breathing, weak and irregular pulse, sleeplessness, swollen ankles, pains on either side of the chest, or the many other symptoms of anervous breakdown, take "Renovine," the best of nerve tonic, and build up your nervous system. For sale by the best dealers everywhere. Price, 50c and \$1.00. Manufactured by Van Fleet-Mansfield Drug Co., Memphis, Tenn.

son; captain of group II, Mr. Robert Lee Graves; captain of group III, Mr. Chester Byrnes; captain of group IV, Miss Mary Hobbs; chairman of social committee, Mrs. M. B. Ellzey; chairman of instruction committee, Miss Mary Hobbs; chairman of missionary committee, Mrs. M. L. Ross. LUCILE HIGDON, Cor. Sec'y.

A Junior B. Y. P. U. of fifteen members was organized at Sallis on March 26th, 1916, with the following officers: President, Frank Bancroft; vice-president, Annie Bancroft; recording secretary, Annie May Foster; corresponding secretary, Wirt Boyett; treasurer, Joe Frank Simpson. WIRT S. BOYETT, Cor. Sec'y.

The Temple Baptist church, Atlanta, Ga., after several years of struggle to live, has dissolved. It owned property that cost \$50,000. This will be deeded to the Georgia Baptist Orphans' Home. The reason for the dissolution was the lack of territory.

Preachers, beware of the terrible solecism! Here's a specimen: "He could see that the room had been swept with half an eye;" or take this, printed, it is represented, in a religious journal published in Boston, "The Rev. Dr. Blank is about to resign the pastoral charge of the people to whom he has so long ministered to their great regret."—Western Christian Advocate.

"Are you the president of the Society for the Suppression of Useless Noises?" asked the caller.

"I am," replied the president. "What can I do for you?"

"I want to interest your society in a great reform that will do away with a lot of suffering and that is right in line with the object for which your society was founded," stated the caller.

"What is it?" asked the president.

"It is a plan to do away with the last three speakers at every banquet," replied the caller.—Ex.

DEATHS.

MRS. C. L. LEWIS.

On the eighth of this month Mrs. Lewis entered into rest. She had been a patient sufferer and faithful servant of Jesus. Like Dorcas, she had many witnesses to her good works. She was the widow of Rev. C. L. Lewis whose body was laid to rest at Clinton about a year ago. She will have a great reward for few have excelled her in faithfulness to duty and ministry to others. Pastor Zeno Wall conducted the funeral service in Mississippi College chapel on Sunday morning. She leaves a married daughter, a single daughter and four sons. Our loss is heaven's gain. A FRIEND.

The doctor entered the patient's room in the morning, and, according to habit, read the chart first thing. He was a little surprised to read:

"2 a. m. — Patient very restless, nurse sleeping quietly." — Collier's Weekly.

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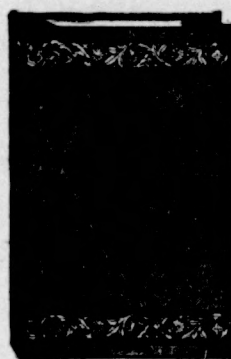
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FOR 1916

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Bible Class Teachers, Senior Teachers, Intermediate Teachers, Junior Teachers—all teachers will find aid for their particular work in the well known book, Tarbell's Teachers' Guide. Each lesson of the year is completely discussed and helps for each department of work are given. \$1.00 net; \$1.10 delivered.

The Baptist Record.

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Our Specialties are Music, Expression, Home Science, English History. All departments thorough.

Four years' high school course, four years' college course. Fourteen units for full entrance to Freshman; conditional entrance, 12.

MUSIC FACULTY—Conspicuously well prepared director, four graduates of the New England Conservatory, one graduate of the Cincinnati Conservatory. No cheap music teachers here.

EXPRESSION FACULTY—Prof. Booth Lowrey and Miss Elizabeth Purser, who have searched America and Europe for the latest and best in their specialty.

DOMESTIC SCIENCE TEACHER—Miss Willia Trotter, an alumnus of Blue Mountain College and of the Thomas Training School of Detroit, Michigan.

Prof. David E. Guyton, who is at the head of our college department of history, is a graduate of the University of Mississippi and an M. A. from Columbia University.

Prof. Perrin H. Lowrey, our professor of English Literature, has recognition as a writer throughout the country. His poems are accepted and paid for every week by such publications as McClure's Magazine, Collier's Weekly, The Ladies Home Journal, Judge, etc. Four years' college course in Literature.

Our departments of Mathematics, Latin, Natural Sciences, Moral Sciences, Teacher Training, etc., are men and women of extensive education, successful experience and proved success.

Our books open for engagements for next session on Monday, May 1st. The sooner you engage a room, the easier it will be for us to arrange for a satisfactory room, room mate, location, etc. Send \$10 to hold room in the regular college boarding department, or \$5 for room in an Industrial Home.

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